

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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UNIVERSALISM DISCUSSED.

From the Philadelphian of August, 21, 1834.

To Mr. Abel C. Thomas.—Letter 10.
Philadelphia August, 21, 1834.

Dear Sir,—You are aware that the expression "forever and ever" is used forty three times in the English translation of the Bible, and in thirty eight of these instances, you will grant that *eis tois aionas ton aionon* denote an interminable duration. If God is to reign, is blessed, is to be praised, and is to possess the kingdom, forever and ever, equally plain and certain is it, that the impenitently wicked are to be "tormented day and night, forever and ever," and figuratively speaking, the smoke of their torment is to ascend forever and ever.

If all men are to be saved, Christ had a fine opportunity of saying so, when one asked, Luke xiii. 23, "Lord, are there few that be saved?" Instead of saying, "No, all men will be saved," he implied that there is great danger of failing of salvation; and replied, "strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house has risen up, and hath shut too the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught us our streets; but he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." At the time when the Savior uttered these words, the persons whom he addressed were members of the visible church in the world. He spoke therefore, of a different kingdom of God from that to which they then belonged; and of one in which they should see Abraham, Isaac and Jacob, who had long before died and gone to the world of spirits. From that kingdom of God to which these patriarchs had gone, Jesus said that his unbelieving auditors should be forever excluded. They were to be rejected by the Lord when they should, at too late a period to obtain salvation, make application for admission to the kingdom of heaven. They were at a future time to weep and gnash their teeth; when they should see their patriarchal fathers, whom they could never have seen on earth. In short, it seems to me that nothing but the grossest perversion of the Bible can make this passage teach any other doctrine than this, that some of the human family, who were members of the kingdom of God in the world, shall in the future state, where they shall see the departed ancestors, experience endless disappointment and misery.

In Luke xi. 26, the Savior said of a man possessed of devils, "the last state of that man is worse than the first." Now there is no state to a man after his last; and the last state of this man is not one of holiness and happiness, for it is worse than his first state when possessed with one devil instead of many. This last state denotes the same thing as the end of the wicked, spoken of in the book of Psalms, and by Paul in Philippians iii. 19, where he says, "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." To show that himself and others of a different character should have a different end, he adds, "for our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Now your theory is, that these very persons whose end is destruction, are to share the same destiny with the citizens of heaven. Why should Paul, then, warn his brethren against these enemies of the cross, and say "brethren be ye followers together with me—our citizenship is in heaven," while the end of these sensual persons, whose God is their stomach, shall be destruction? I do not honestly believe that the Apostle Paul ever indulged in

the last expectation that all men in the resurrection, will be fashioned like unto Christ's glorious body, and so be saved by God's almighty power. He says expressly, that some shall experience destruction, and shows that by this term he intends the very reverse of a glorious salvation.

Christ says, Luke xiv. 27, "whosoever doth not bear his cross, and come after me, cannot be my disciple." How can a man be saved, without becoming a disciple of Christ?

"I say unto you, that none of those men which were bidden shall taste of my supper." Luke xiv. 24. Since all the benefits of the gospel are shadowed forth by a sumptuous entertainment, of which some shall never partake, having rejected the invitation, how can all be saved?

In Rev. xiii. 8, we read, that all who dwell on earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship the beast which opened his mouth in blasphemy against God; and from Rev. xx. 15, we learn by a prophetic vision and history, that when the dead small and great shall stand before God to be judged, according to their works, then whosoever shall not be found written in the book of life shall be cast into the lake of fire. "This is the second death." Now can any be saved, whom the Judge does not purpose to save; and who are therefore said not to be enrolled in the book of life?

In your letter of the 17th of May last, you refer this judging of the dead small and great, as you do every thing else about the last final judgment to some occurrence, you hardly seem to me to know what, in the present life. John you say, saw the dead stand before God—not the living; whence you infer that the morally dead, not those who have literally died were the subjects of the judgment here spoken of.

I reply, that John describes a vision which he had of that which shall occur after the thousand years of millennial glory in the church shall have passed. He saw in vision those who had died lived again in body after that event, being the subjects of the resurrection. When the thousand years were expired, and after Satan had been subsequently loosed out of his prison to deceive the world again for a little time, and after Satan had finally been "cast into the lake of fire and brimstone," he "saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." Then he saw the dead small and great, that is, all persons who had ever died, living again and standing before God, and the dead, not remaining still dead, but restored to life, "judged out of those things which were written in the books, according to their works." Nothing can be clearer than that this judgment, prophetically seen by John, is to take place after the destruction of the Papacy, and Mohammedanism, and after the church shall have occupied the whole earth for a thousand years. Preparatory to this Judgment and that the dead might all live again in their whole complex nature, "the sea gave up the dead that were in it;" that is all the bodies of persons buried in the sea were raised; and death and hell or hades, the state of the dead, "delivered up the dead that were in them," the spirits of men coming out of their separate state of existence consequent on death, and being again reunited to their resuscitated bodies; and in this sense, death being vanquished, and hades a state of departed spirits destroyed, they, the once dead, but then revived, small and great, "were judged, every man according to his works." When the spirits of men no longer exist in a state of separation from their bodies, their heaven, their paradise, will no longer be in hades but in that state of bodily and spiritual existence which is to succeed the judgment of the great day. After that time the wicked will no longer be in Tartarus, a prison of despair in the state of departed spirits, but in that Gehenna fire, in which God will destroy both soul and body forever; where the devil and the beast and the false prophet "shall be tormented day and night for ever and ever." A state of disembodied spirits evidently can continue and be predicated of men no longer than they continue in a disembodied state; and because the bodies and souls of men both are to be cast in a state of punishment after the resurrection, the Lord Jesus said, "fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28. This destroying of both soul and body in hell, Christ apprehended to be a real evil to be dreaded; but if your doctrine is true, no worse evil can come on any sinner, even from God, than the destruction of his body in the grave. Surely you need fear, if you are unwavering in your belief, nothing but men that kill the body, for there is no God who will destroy either the soul or body in any hell subsequent to natural death.

I have seen no evidence whatever, that when Christ spoke of the fire of hell, or of the Gehenna of fire, he either quoted or referred to Isaiah lvi. 24, or xxxiv. 10. He merely used language similar to that employed by that evangelical prophet of the Old Testament, and by Jeremi-

ah vii. 20, and Ezekiel xx. 47, when they described such judgments upon the wicked as were to bring them down to endless pains. If, as you say, the word Gehenna was never used in addressing the Gentiles directly in the New Testament, I shall admit that there was a peculiar propriety in speaking to the Jews of punishment under the terms of fires of Gehenna, because they were familiar with the symbols. There was also an equal propriety in addressing the churches scattered throughout Europe and Asia, in the use of the word, Tartarus, as a symbol of the state of misery appointed for wicked spirits. The persons addressed by Peter in his general Epistles would be as likely to derive just ideas from the expression of casting down to Tartarus, as the Jews from the declaration, that both soul and body should be cast into the Gehenna of fire.

I not only deny that Christ quoted Isa. 66, 24, in Mark 9, 43, but also that the passage in Isaiah refers "to temporal punishments alone." In this chapter the Lord reveals the restoration of the Jews, the universal spread of the Gospel, the gathering of all the nations into the church; and the judgments of Jehovah upon all the wicked previous to this desired event. He promises to extend peace to his church like a river, "and the glory of the Gentiles like a flowing stream; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." After this shall new heavens and a new earth be made, and all flesh come to worship before Jehovah.

Then "it shall come to pass, that from one new moon to another, and from one Sabbath to another, they shall go forth, (meaning all flesh that worship God) and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." These were evidently not literal carcasses, worms, and fires seen month after month in the valley of Hinnom. The passage undoubtedly means that after the universal spread of the gospel, the people of God shall in all their religious services contemplate the judgments of God brought upon the wicked, and their endless destruction from the presence of the Lord, shadowed forth by symbols taken from the literal Tophet. The church in her millennial glory will not cease to remember the millions of men, self destroyed, whose conscience will forever be as a gnawing worm, and whose sufferings, like those produced by unquenchable fire. The universal church will forever abhor the remembered wickedness of all nations that have forgotten God and will be turned into hell. All past generations that have rebelled against God, and died in their sins, will be contemplated as carcasses cast out into the place of polluted idolaters, to become the food of worms and flames.

In the 34th chapter of Isaiah not only temporal but endless pains are denounced against Idumea, and "upon all nations," in highly figurative language. In "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion," it is said the Lord's "sword shall be bathed in heaven," "filled with blood," and "made fat with fatness." In the same style it is said, that the streams of Idumea, the dust and the land shall become burning brimstone and pitch, which shall never be quenched, and through which none shall pass forever and ever; to denote the utter destruction of that country, and the endless punishment of its wicked inhabitants. The same is true when God says of the wicked Jews, whom he has long since destroyed in hell, that his anger and fury shall burn against them and shall not be quenched. Merely temporal fires must burn out, if not quenched, but God symbolizes his punishment of wicked nations and individuals by streams of burning brimstone and pitch that shall never be extinguished. These very passages of Isaiah and Jeremiah instead of destroying the force of our Savior's expressions concerning the unquenchable fires and gnawing worms of hell, show that he employed terms familiar to the Jews, and frequently used by their own prophets to denote the interminable vengeance of the Almighty.

The Idumea that was denounced has been destroyed; "none shall pass through it for ever and ever;" and the fire of wrath kindled upon those Idumeans is burning now, and the smoke thereof shall go up forever.

In Jeremiah 7th, 20th, Jehovah says of his anger, it shall burn, and shall not be quenched; and surely it still burns against those idolatrous Israelites whom he slew in his wrath. He caused tens of thousands of them to be cast, as to their bodies, into the literal Tophet; and this external punishment was but the figure of that which he brought upon their souls in Tartarus.

The fire which God kindled in the

gates, or among the rulers of Jerusalem, was the fire of his wrath, and not a literal flame kindling upon the doors in their walls. This fire of his wrath in due time laid Jerusalem waste, and still burns against her wicked kings, nobles, and common people; and of this fire he said, Jer. 17. 22, "it shall not be quenched."

In short, where you find in God's most awful denunciations nothing but natural death and endless blessedness immediately following, I see temporal destruction as a prelude to endless pains.

You complain, that I have disregarded your statement, "that a passage which was future in its reference when spoken or written, is not necessarily future in its reference now." This I grant; but I deny that the remark is applicable to those portions of Scriptures which speak of the General Judgment. Some events predicted by Christ as future when he spake on earth have been fulfilled, and now we may speak of them as past; but other events yet remain to be fulfilled. It is for instance, "appointed unto men once to die, but after this the judgment." Now some have died, and gone to judgment; but to you and myself and millions of mankind death and judgment are still future events. Moreover, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 27, 28. If Christ appeared in the destruction of Jerusalem, there are others that still look for him; among whom I profess to be one; yes, there are hundreds of thousands of persons who still look for him, to whom on his second coming to our world in his bodily presence he shall yet appear, for we have not seen him; and he shall come, not bearing sin as a sin-offering, as he did when he first came, but without sin unto their salvation who are prepared to meet him in his judicial capacity.

You make what seems to me a desperate effort to show that Acts 17, 31, refers to some past time, or else to the whole of the dispensation of the Gospel, and not to a future general judgment. Paul was addressing the Athenians concerning the true God, who was "the unknown God" to them, and he assured them that "he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." It is not at all likely that he referred these Greeks to any temporal calamities about to come on Jerusalem. He did not say, God is now judging you by causing the gospel of Christ to be preached to you. Nor did he say God has already judged the world; but God has appointed a day in which he will do it by Jesus Christ, to whom the Father hath committed all judgment. The Judge of men in the last great day is to be God manifest in the flesh, Immanuel, or God in our nature, and hence Paul said that God hath appointed a day in which he will judge the world by that man whom he hath ordained. According to the gospel preached by Paul, "God shall judge the secrets of men by Jesus Christ," in the last day, when all the dead shall have come forth from their graves. This is the real meaning of Rom. ii. 16, for Paul does not there intimate that his preaching of the gospel was God's judging of the world by Christ. The 13, 14, and 15th verses of Rom. ii. are evidently a parenthesis, and are so marked in the most accurate edition of the New Testament. Omit this parenthesis in reading, and you will find that Paul asserts in this chapter, that "God will render to every man according to his deeds;" to some who "seek for glory and honor and immortality—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish." At the same time he tells us God in judging the world will be no respecter of persons, but regard as he ought the different circumstances and talents of mankind, so that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." If you ask, when shall this equitable judgment of all who have not heard the Gospel take place, the answer is, "in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." In preaching the gospel, Paul told men, that God had appointed a day in which he would judge the world in righteousness: this judging of the secrets of men in the last day, by Jesus Christ, was therefore according to his Gospel. It is according to the Gospel of every other person who preaches the same doctrines which Paul and Jesus Christ did.

Your attempt to prove, that there is no future general judgment of the assembled world of mankind after the general resurrection to take place, because God is a Judge, and to a certain extent executes righteous judgments in the earth, I cannot think deserves any serious regard. I deny that God has ever yet judged the world collectively. He hath committed the judgment of the world of mankind to be collected after the resurrection from the dead to Jesus Christ; and that judgment he is to execute at the appointed time, when he shall descend from heaven with the trump of God.

Concerning the effects of the resurrection from the dead, I have learned without going to the Sadducees or Pharisees for instruction, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," spiritual, active, intelligent immortal beings, who have entered on their final state; and that in this resurrection some arise to damnation. It is true, though no sacred Scripture; and since you have first quoted the saying, I must avow my belief, that as death leaves us, so will judgment find us;—that after death there is no saving moral change wrought in any impenitent sinner;—and that in the grave, or state of the dead, no works are done preparatory to the settlement of one's final destiny.

The questions *How are the dead raised up? And with what body do they come?* were attributed by Paul to "some men" of infidel character, who wished to raise some philosophical objection against the possibility of any resurrection. Paul stopped the mouth of the "fool," by referring him to the resurrection of a new stalk of grain from the seed buried in the earth. It is just as easy, "thou fool," for God to raise up out of the body laid in the grave a real body, differing in many respects from that which was corruptible and corrupted, as to raise up a green blade of wheat from a bare grain of wheat sown in the furrow.

The apostle then proceeds to show that real bodies differ from each other in many of their attributes, and that the bodies of mankind, when raised out of their graves, will differ from what they formerly were before death; and yet be real, material bodies.

All who die suffer dishonor in body, by being returned to the dust on account of Adam's sin; and these same bodies in honor of Christ, shall be raised up in all the glory of never dying frames. Through weakness these bodies were dissolved, but they shall be endowed with such power after the resurrection as will fit them for their everlasting estate. Every natural body of a man will be changed into an etherealized or spiritual body; so called from its possessing many powers resembling those which appertain to spiritual beings.

To save all discussion on these points I agree with you that as by death and through in Adam all die a natural death, so by, through and in Christ as head over all things to his church, shall all men be made alive in the last day, the day of resurrection. Christ in virtue of authority vested in him as King of the Church will raise every man: but every man in his own order. These orders will be widely different; and yet, every body of every good, of every wicked man, shall be rendered incorruptible, immortal, powerful, and glorious in comparison with what it was before death. Every body shall resemble a spirit in the powers it will forever exercise, and therefore may be called a spiritual body which in many respects will bear a resemblance to the body of the Lord from heaven. All this is taught in 1 Cor. xv. In relation to all men death will be thus vanquished and the grave destroyed by Christ.

Other passages of Scripture which I have already cited, clearly prove, that some of these immortal, incorruptible, powerful, spiritual, and in some respects glorious and heavenly bodies will be inhabited by restless, sinning and accursed spirits forever. They may be glorious in some respects as angels of light, and yet be doomed in body and in spirit to the blackness of darkness forever.

Many glorious and powerful, and naturally lovely attributes of body and mind belong to multitudes who are in their hearts the enemies of God; and all the natural advantages and glories that will accrue to the wicked from the resurrection will but prepare them for endless punishment. Indeed they must be rendered immortal or they could not endure endless misery. With all their power, glory, and immortality, being made like to the angels, being spiritual existences resembling the heavenly body of Christ, the wicked shall go away into everlasting punishment, among those principalities and powers which are spiritual wickednesses in high places.

It was however of the church of God, of the sanctified in Christ called to be saints, that Paul said, Rom. xv. 49, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." While all after the resurrection shall be in mortal like Christ, none but saints will like Christ be fitted for a heavenly home.

Because it is said "in Christ Jesus shall all be made alive," and also, "if any man be in Christ he is a new creature," you infer, that all who shall be restored to life in the last day by Christ shall be renewed persons, fitted in the state and exercises of their souls for everlasting blessedness.

You insist, again and again, that all who are so in Christ, as to be restored to life, are also in him in such a sense that they are holy persons, the subjects of the new birth, of a saving change, for "the dead shall be raised incorruptible, and we shall be changed."

You are undoubtedly aware, that the apostle Paul speaks of all saints as associated with himself; and of such as shall be alive at the last day, not having experienced natural death, he says, "we shall be changed." He says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we," that have not died, "shall be changed." Here is no intimation of a mental, moral or spiritual change; but a simple assurance that all who shall be living at the time of the general resurrection shall be changed in body, so as to become immortal, and incorruptible like those who have passed through the grave.

I admit that in the same sense in which all men are in Adam so as to die in him, they are also in Christ so as to be made alive by him from the dead; but a man may be in Christ in different Scriptural senses; and being in him so as to experience a resurrection by him, is not inconsistent with awaiting "to shame and everlasting contempt;" for himself has said, "the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28. In John xvth, Jesus compares himself to a vine and his professed disciples to branches in him. But of his Father he saith, "Every branch that beareth not fruit, he taketh away." Some branches do not abide in him and "if a man abide not in me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." Thus will multitudes be in Christ so as to be raised by him from the dead; and having been always unfruitful in good works will be cast into the fires of hell.

All, therefore, who are in Christ by baptism and a visible church relation, and all who are in him so as to be raised by him from the dead, should hear his counsel; "abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you except ye abide in me."

If any man is in Christ, by a living faith, by a vital union; so as to derive from him saving spiritual influences; if any man is in Christ as to "abide in him;" "walk in him," "as he also walked;" and bring forth the fruits of holy living, he is indeed a new creature; and shall never perish; but except a man become, thus united to Christ by what our Savior calls being *born again*, which is a very different thing from the resurrection of the body, he cannot see, he cannot enter the kingdom of God.

Your reference to Acts xxiv. 15, seems to me peculiarly unfortunate for your cause. Paul said to the Roman Governor Felix, "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves [the Jews his accusers] also allow that there shall be a resurrection of the dead, both of the just and unjust." Here Paul speaks of the dead as being still *some of them just, and some unjust*. They retain then, these distinct general moral characteristics, after they go to the grave and the world of spirits; and they remain respectively members of the class of the righteous, or of the wicked, until the resurrection; when they are all to come forth at the sound of the Archangel's trumpet. — But you infer, that the unjust will be changed into just persons, by the resurrection, because otherwise you think Paul would not have regarded the resurrection of the dead as an object of hope. Your argument derives all its force from the difference between your feelings and those of Paul. He had hope toward God that there shall be a resurrection of the dead. His accusers allowed that this hope is reasonable and scriptural; for they were Pharisees and believed in a world of spirits and the general resurrection from the dead. In this resurrection he and they knew that the just and the unjust were both to arise, that the Judge might render to every one according to his deeds an everlasting award. This, however did not destroy his hope. He knew how important it is for the vindication of the just themselves, and for the glory of divine justice, that the oppressors should stand in judgment with the oppressed. Fully satisfied that the Judge of all the earth will do no wrong, but manifest his equity, goodness, patience and forbearance in relation to the wicked, before the assembled universe, he still hoped for the general resurrection. The people of God still have the same hope, and look for the Savior's appearing, even while assured that the unjust shall be raised, and that to them the Judge will be revealed in flaming fire taking such vengeance as belongs to Jehovah. The punishment of the unjust is not in itself an object of complacency, any more than the sacking of Jerusalem was; but he who wept over Jerusalem and yet destroyed it; may say, as I live, I have no pleasure in the death of the wicked, yet, the soul that sinneth it shall die. While we pity sinners we may hope that God in due time will vindicate himself, and his dishonored, defied government.

In commenting on Matt. xxii. 29, 30, and Mark xii. 25, you seem to have abandoned your doctrine, that by angels the scriptures mean nothing more than human messengers; for otherwise your argument would be without foundation. All men shall be holy, happy, and saved after the resurrection, you intimate, because then they shall be as the angels of God in heaven. Christ has taught that Abraham, Isaac, and Jacob are still living persons, and have God for their God; and that in due time all the dead shall be raised, when they will neither marry, nor be given in marriage; but shall be "as the angels which are in heaven;" possessed of spiritual bodies which shall need neither food nor drink; shall never sleep; shall be incorruptible; and shall be endowed with wonderful powers, such as are common to celestial beings. Matthew and Mark say merely that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." These angels they may resemble in many important particulars and yet be miserable forever. The devils resemble these angels of heaven and yet are miserable. It is no where intimated that all who are raised from the dead shall be like the angels of heaven in their holiness, or service of the Almighty. Your quotation from Luke xx. 34 — 36 is more favorable to your position than any which I have yet seen. "And Jesus answering said

unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Our Savior seems to me in this place to contrast *this world* with *that world*, or earth with heaven; and he says "that they which shall be accounted worthy to obtain that world" shall be the children of God and equal to the angels. These words imply that some shall NOT be accounted worthy to obtain that world, and so are not to become the children of God by being the children of the resurrection. This clause concerning them which shall be "accounted worthy to obtain," spoils the whole of the passage for your use, and confirms me in the judgment, that some shall arise to go away with the devil and his angels into endless punishment. But for this clause this text would render me a universalist. Unworthy as they are of any resurrection, and of *that world* where Jesus lives and reigns, he will, nevertheless, raise them from the dead, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," and this too, after "our earthly house of this tabernacle" shall have been dissolved. 2 Cor. v. 1, 10.

Should it, nevertheless, be conceded, that all mankind shall be called the children of God, on account of their being raised by him from the dead; it will not follow that all will be holy and happy children; for God is the father of the whole human family by creation, and preservation, as well as the resurrection; and including himself with "all nations of men," who dwell on all the face of the earth, Paul says, with certain of the Athenian poets, "for we are also his offspring." Hence he argues, "for as much then as we are the offspring of God we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Many of his hearers, notwithstanding, did thus think, and were actuated by no sentiments befitting the offspring of the Infinite Mind. Just so millions who will be children of God by the resurrection from the dead will be undutiful and rebellious children forever; whose portion will be the blackness of darkness.

Your doctrine, that those who are not changed before by true repentance, are to be savingly changed by the resurrection from the dead, so as to experience everlasting salvation, is contradicted by the general tenor of gospel admonitions. "While ye have light, believe in the light, that ye may be the children of light." If your theory is correct, whether men believe in the light or not while they have light, they will become the children of light by the resurrection; and thus Christ's warning was vain. "Seek ye the Lord while he may be found, call ye upon him while he is near;" which you render null by teaching that whether men ever seek God or not in this life, they will be sure to find him, and to be reconciled in soul to him by the saving change of the resurrection from the dead. "When then as workers together with him, beseech you also that ye receive not the grace of God in vain." For he saith, I have heard thee in a time accepted, and in the day of salvation have I succeeded thee: behold, now is the accepted time; behold, now is the day of salvation." Needless solicitation and vain admonition are here, if the day of salvation will never pass until all are saved; and if all men will at last be fitted for heaven, whether they call upon God in an accepted time or not; or if the accepted time in relation to every sinner will extend to the day of judgment, and then all be savingly changed. To some Christ said, "Ye will not come unto me that ye might have life;" but you add, "until the resurrection, and then the last rebel, will come, and enjoy life everlasting."

In further confirmation of the scriptural doctrine, that some will endure endless sufferings after the present life, I allege, that all are sinners; that God has revealed his mode of pardoning sinners; that if sinners are not pardoned they must perish; that some will never receive forgiveness; and that of course some will perish forever. To prevent all misapprehension of my meaning, I define scriptural pardon or forgiveness to be the remission of the penalty of the law to a sinner, which he has incurred by his crimes, in consequence of his redemption by Christ Jesus. If a sinner is not pardoned he must suffer endless punishment, which is the penalty of the violated law; and some shall never be pardoned. If this should prove true in relation to none but the blasphemers of Christ's day, it would destroy your whole theory of universal salvation.

Aware that some universalists deny any remission of sins, I must remind you that David said for well he knew, that "blessed is he whose transgressions are forgiven, whose sin is covered: — I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sins. For this shall every one that is godly pray unto thee in a time when thou mayest be found." Psalm xxxii. Christ has taught his disciples to pray, saying, "forgive us our debts, as we forgive our debtors;" and added by way of solemn caution, "if ye forgive not men their trespasses, neither will your father forgive your trespasses."

Now indispensable as pardon is to everlasting salvation, Christ assures us that some shall never be pardoned, and of course shall never be saved. When asked, "Lord how oft shall my brother sin against me and I forgive him?" Jesus answered, "I say not unto thee, until seven times; but, until seventy times seven." Then he added a parable concerning the wicked servant who would not forgive his fellow servant, and was delivered to the tormentors; and concluded with, "So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii. 35. That some men live and die, without forgiving or being forgiven, with the spirit of malice and revenge in their hearts is as evident as the daylight. Because the scribes said, "He hath Belzebub, and by the prince of devils casteth he out devils," Jesus said, "He that shall blaspheme against the Holy Ghost shall never forgiveness, but is in danger of," or obnoxious to, "eternal damnation." — Mark iii. 22, 29. In Matt. xii. 31, it is written, "but the blasphemy against the Holy Ghost shall not be forgiven unto men; who-soever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come." This blasphemy is the sin unto death, concerning which we may not lawfully pray that it may be forgiven. Of course I consider it as settled, by Christ himself, that every blasphemer against the Holy Ghost will be the subject of endless punishment.

This fate does not belong to the bold blasphemer alone, for "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Many never do this, but live and die avowed contemners of Christ. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Then it is added, because Christ's coming and setting up his kingdom in the world is confirmation strong of his finally coming to judge the world in righteousness; when and not before he shall reward every man, Jew and Gentile, according to his works. "Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of Man coming in his kingdom." Matt. xvi. 24 — 28. The establishment, and continued progress of Christianity in the world, through the Christian church, ought to confirm every one in the truth of Christ's coming at the last day to judge the world in righteousness, and to distribute to mankind endless rewards. That which we have seen and known of his kingdom in the world, should make us willing, in any circumstances which may render it necessary, to sacrifice our life in this world, for Christ's sake, that we may find everlasting life in the heavens. Natural and temporal life should be cheerfully resigned to preserve spiritual and everlasting life. And if a man will preserve his natural life at the expense of duty, let him know that his immortal life may be regarded as lost, for it will not be blessedness.

Expecting to meet Christ when he shall come to our world again, in the glory of his Father; and being assured, that when the just and the unjust shall have been raised by him out of their graves, in the land or the bed of the ocean, he will reward every man according to his works, I send you this epistle, and pray that you and I both may prepare to meet God, the Judge of all the earth.

EZRA STILES ELY.

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, SEPTEMBER 5, 1834.

"THE COMMON PEOPLE."

The Christian religion is a religion for the "common people" — as they are called — that is, for the great body of the honest, industrious class of community, in opposition to the aristocrats of every age and nation. When Jesus was upon the earth, with whom did he associate the most, and who were they that waited favorably upon his ministry? Answer; the common people — those whom the Pharisees called "the rabble" — publicans and sinners. — These were the men whom he honored by his presence and attention; and this fact was deemed a sufficient reason by the rulers and governors why his cause must be a mean and ignominious one, undeserving respect, favor or patronage. "Have any of the rulers or of the Pharisees believed on him?" said they. No, indeed. The chief men in state and in church — those who occupied the highest posts of influence in civil and religious matters, had no fellowship for Jesus Christ. And why not? Because he was a mere Galilean — and the son of a carpenter. Moreover, his chosen apostles were mere "working men," tent makers, fishermen, &c. He and they were no better than the common people — the *am ha-arets*, people of the earth, or world's people, who were "cursed" — having no knowledge of the law, no religion and no grounds of hope for eternal life. Nor was this fact the only reason why Christianity was opposed by the aristocracy of that age. Jesus taught a doctrine which was strictly republican in its tendencies — a doctrine which would make merit the only ground of distinctions in Society, — a doctrine which allowed no one to claim the authority of a master over mankind, but which taught that all were brethren, on a level, and that he who would be greatest, must become the servant of his brethren. He taught a universal salvation, which levelled at once those distinctions which pride had reared, whereby the men of extraordinary sanctity flattered themselves that heaven would prove an exclusive bliss, and that they alone should be honored by a reception into the heavenly mansions of almighty God. His was a humbling, an equalizing doctrine, which brought all to a level, and which would allow no one to flatter himself with a hope at the expense of others. No wonder then, the aristocratic limitarians of our Savior's day, should have set their faces against him and his doctrines. They have done so ever since. True, in this age and country, since christianity has made its way as it has in the world, they have ventured to put on the professions of attachment to his cause, and now claim, as did the Pharisees of old, to be the truly orthodox church — the real patterns and exemplars of truth and piety. But in accommodating christianity to their aristocratic tastes, they have "changed the truth of

God into a lie," and taken from and added to the real doctrines of Christ, till they have got religion back again to what it was with the Pharisees of old. Modern auto-dox is Phariseism, under the christian name. — And these auto-dox pharisees are now precisely as much opposed to Universalism, and have as perfect a contempt for its friends, as being the "common people," "the rabble" as the auto-dox pharisees eighteen hundred years ago had for Jesus Christ and the receivers of his religion.

In those days the grand argument which was to hinder people from hearing Jesus preach, accrediting his mission, or believing his doctrine, was that none of the "rulers or of the Pharisees believed on him" — none of the respectable people — those high in office, or influential in the church — approved or countenanced his cause. The followers of Christ were the poor common people — men entitled to no respect, and men of no religion. It was ignoble to follow with such persons. This was a *convincing argument*, which had its effect. Some, indeed, like Nicodemus, secretly believed that what he taught was true; but if they heard him at all, they must steal away in the darkness of the night, secretly; and afterwards maintain a perfect silence as to their convictions of the truth of his doctrines. They dared not confess him for fear of the Pharisees.

And is not this precisely the argument which the pharisees of the present day employ to prevent people from believing or confessing Universalism? Precisely. Why, say they, will you demean yourself so much as to make common cause with Universalists — the mere common people — the rabble? Such a connexion would be in the highest degree disreputable. Profess and support auto-dox, and you will rank in "good society;" but if you show favor to Universalism, you will forfeit your caste, and lose your standing as one of the aristocracy. Doubtless aristocracy is at the bottom of their religion. And why should the common people be thus degraded and despised? Is it necessary, in order for a man to obtain a good reputation for talents, virtue, wisdom and religion, that he declare war with the fore-plane, broad axe, plough and shovel, and put on ruffled shirts, soft raiments, and dash to church in a barouche drawn by his span of dapple greys? And what is there of peculiar talent, wisdom or religion in fine linnen and the prancing of steeds? Oh! for the revival of good old fashioned christianity — when every thing shall go by merit and not by display. When men shall be honored for what they really are, — rather than for what they contrive to appear to be; when it shall be deemed a greater merit to do service for the good of society, than to avoid service to live in pomp and parade upon the industry of others.

As for the common people, every body ought to know that these are the real supporters of all that is good in government or in religion. There never was a reformation commenced or accomplished, which did not come from this source. The priests and rulers were always opposed to reform. — They never blest the people with any great discoveries or improvement. On the contrary, they have always been behind the people, and never consented to do any thing for the civil or religious freedom of mankind, till pushed to fall in with the current which the common people had succeeded in setting in motion. We regard the common people as the highest class in Society. Sooner, much sooner, would we take off our hat to one of them, than to one of your indolent, dandy pietists, who dashes to the conference room in his silks and satins, secretly congratulating himself that he is better than other men, and in his heart despising humility as a virtue, which, by mistake has been laid down as one of the graces it is the duty of christians to cultivate.

PRINCIPLE, OR NOT.

Is that principle, or is it the want of principle, which leads some people to countenance and support a system which they do not believe — nay, one which, more positively speaking, they do believe is absolutely false and injurious? There are such people — we fear there are too many of them, — who are thus inconsistent. For instance, look into almost any limitarian congregation on the Lord's day, and ten to one if you do not notice numbers of men, who out of the meeting house and on any other day than the Sabbath, may be heard declaiming against auto-dox and scolding most vehemently about the inconsistent doctrines and the censurable craft of their minister. They are not auto-dox — O no. For themselves, they are liberal, and peradventure will profess to disbelieve the doctrine of endless misery and to believe in the final salvation of all God's intelligent creatures; but when an opportunity is offered them of attending such preaching as they do believe, and are off again in a trice. Now we know not, exactly, what to make of such people. In other respects they are not thus inconsistent, but pass for people of ordinary claims to

respectability. But as it relates to their religious attachment, there is something inexplicable to us in the fact, that they should actually prefer hearing a preacher whose doctrines they do not like or believe, to one who maintains what they really do regard as true and useful. We fear principle is not at the bottom of this sort of conduct; but that it is the result of unworthy calculations on the score of interest, fashion or popularity. If so, how long can they expect to enjoy a substantial respect — that respect due to honesty and to consistency? In this free country, no man ought to be a slave. Every one should honestly and openly profess and support what he believes. In this way, be his opinions what they may, he will never suffer long in his business or in his reputation on account of them, but will secure the confidence and respect of all who see that he is an honest, consistent man.

AUTODOXY.

Some of our friends have inquired to know why we write auto-dox instead of orthodoxy. The reason is plain — because it is a more proper word as applied to the limitarian sects of the day. Do we believe they are really orthodox? No, indeed! Then we will not call them so. We wish to call things by their right names. Orthodoxy signifies, sound in the true faith; auto-dox, sound in one's own opinion — a pretension to exclusive soundness in faith. It is therefore a more proper word to apply to the limitarians, than orthodoxy. We shall therefore continue to use it. Some have queried whether we did not, by the use of this word, mean something disrespectful, and to apply it as a nickname. Most certainly not. We hope all will understand we have adopted the use of the word soberly, and from conviction that it is proper, without any intentions of disrespect towards those whom we designate by the term.

Br. Skinner of the Utica Magazine, we perceive, approves of the adoption of this word. Would it not be well for all our editors, if they think it is more proper than orthodoxy as applied to our opponents, to be consistent on the subject and employ this, or some other more suitable word, in place of that? The following are Br. Skinner's remarks.

ORTHODOX AND AUTODOX.

We perceive that for some months past, Br. W. A. Drew, the worthy Editor of the Christian Intelligencer, published at Gardner, Me., has wholly declined, or neglected applying the word *orthodox* to the dominant sect in religion, or to those who claim that they alone are sound in faith and correct in manners; and has substituted the word *auto-dox* in room thereof. This is perfectly right; and we commend the course he has pursued in relation to the *would-be-orthodox*. Orthodoxy is too good a title for Calvinists to bear, however much they may covet it.

The word *orthodox* signifies "sound and correct in doctrine or belief;" and no Universalist considers Calvinists or Arminians to be such. *Orthodoxy* signifies "soundness of faith, scriptural truth;" and Universalists do not believe any *Partialists* possess it in full. Therefore, there is no propriety in giving to Partialists the title, *orthodox*, or to their theory the name of *orthodoxy*.

Auto-dox applies to one who is sound in his own esteem — *auto-dox* means one's own doxy, or the faith of one's self, or that faith which its own professors deem sound. Therefore there is no impropriety in applying this term to the dominant party in religion. Calvinists no doubt esteem themselves sound in the faith — so do Arminians — therefore let them be called *Auto-dox*, a word appropriately used when speaking of such. But let us not call them *Orthodox*, without at least qualifying the term by prefixing "self-styled" to the word, lest thereby we should give currency to false doctrines by the use of terms implying that they are sound and correct.

A NEW IDEA.

We have found out, now, how our farmers may be sure of growing large crops of hay, when the season is so adverse that all their neighbors' fields are burned up by the drought. This discovery has lately been made by Rev. Mr. Sprague, a Methodist clergyman in Vermont. The facts, as related by him in the course of a sermon, which he preached in Montpelier are as follows: At a camp meeting held in the vicinity of Mohawk river, N. Y. the Methodist ministers in attendance could not, for some time, find an individual willing to give entertainment to their horses. At length, however, a benevolent man came forward, and generously opened his meadow, — it was not long before mowing time — to the hungry animals. They were turned in, in great numbers, and for many days trod down or eat up the grass *ad libitum*. Now the neighbors were astonished at the conduct of the benevolent man, and of course, predicted that his meadow that season would yield him but a sorry supply of hay against the ensuing winter. But they were all false prophets, as any one might know they ought to be if they refused accommodation to Methodist ministers' horses. The result was directly contrary to their predictions; for the benevolent man, instead of having his crop diminished, beheld with astonishment and joy, that, for every blade the horses eat up, ten new and rank ones came up in its place! Consequently, he had ten times the quantity of hay which he ever before cut upon the meadow, whilst his neighbors' fields yielded

no crops, and they were obliged to call on him for their winter's supply. Shade of Monchausen! do make the fact known to all our farmers. The proper way to secure certain and tenfold crops of hay, is just before haying, to turn in a drove of Methodist horses free of expense. Will the "Maine Farmer" please to notice this fact?

METHODIST SALARIES.

Many persons labor under the idea that Methodist ministers procure but small pay for their services. Br. Grosh is handling the whole subject of the Methodist ministry well, in a series of numbers. In relation to the support of ministers, he has the following facts. Let the reader notice and remember them.

6. "It is one of the maxims of all free governments that representation and taxation must go together. Not so with the Methodist priests; they establish their own salaries and make rules for collecting them; appoint their own stewards, and have the entire control and disposal of all monies collected from the people."—*"William Tell."*

The power of regulating the pay of their preachers is not excepted out of the powers of the General Conference, which (as before stated) is composed wholly of travelling preachers—consequently, it is a power assumed and exercised by them. See Discipline, pages 19—23. The present salary for a married travelling preacher is—\$100 per annum and his travelling expenses—for his wife, \$100 per annum—for each child under the age of seven years, \$16 per annum—and for each child between the ages of seven and fourteen, \$24 per annum. (See Discipline, pp. 169, 170—where the salaries of orphans and widows of preachers, &c. is also stated.) In addition to this, he is to be furnished with a lot, house, and "heavy furniture at least," free of charge or rent. See Discipline, pages 176, 177. It is also provided that fuel, and sufficient to pay the "table expenses" of the preachers' families, be also furnished. See Discipline, p. 178.

Now let us see how these "poor" preachers are provided for. We all know that, for many years, Methodist travelling preachers have been particularly zealous in speaking of the well paid, well clad and well fed preachers of other denominations—giving their hearers to understand that the poor, self-denying messenger of Methodism had barely sufficient to keep soul and body together. The piteous tale often won its owner a coat, a cloak, a full saddle bag, and his family many gifts! Let us see how true the tale is in reality. And to make the estimate fairly for a preacher—who, as the proverb runs, has little else than books and children.

The preacher,	\$100
The preacher's wife,	100
Three children under seven years,	48
Three over seven and under fourteen years,	72
	\$320.

Making a sum total of three hundred and twenty dollars per annum, besides traveling expenses, house rent, furniture, fuel, and table expenses!—all of which united will amount to considerable more than that sum, or about seven hundred dollars per annum! And this is the salary of every "poor circuit preacher" with a wife and six children! In what denomination is the preacher better provided for? Yea, in what denomination will the preachers receive, generally, anything like the above support? In none. I trust that, in future, when Methodist circuit preachers use the word "poor," they will apply it to the people and not to the priests.

NOTES ON THE PARABLES.

Rev. Thomas Whittemore has just published a revised edition of his Notes on the Parables. We have not seen the work, but learn from an advertisement that it has over a hundred pages more than the former edition, whilst the price is not increased. It is still sold for 75 cts. It is printed on large 12 mo form, containing 382 pages.—We wish it wide circulation.

ASSOCIATIONS.

The Penobscot Association meets in Canaan next week—on Wednesday and Thursday.

The Kennebec Association will meet in West Waterville on the 24th and 25th of this month. Have Societies chosen their Delegates?

Br. JOEL MILLER will be ordained on the 17th inst. The services will be performed at the Meeting-house in East Corinth.

FOR THE CHRISTIAN INTELLIGENCER.

ITINERANT MINISTRY.—NO. 4.

Br. DREW. I fear that many embrace the doctrine of Universal Salvation, merely, because they wish to escape endless misery, without any love to Jesus Christ, or desire to follow his precepts and example. Such persons will not honor the cause they profess to regard. I hear it said, there is one of your brethren, he uses profane language; he takes strong drink to excess; he does not regard his promise; he speaks falsely and foolishly; he overreaches in his dealings; he abuses his wife, with hard and bitter words; he is a tyrant among his children; he goes after strange women; he ridicules religious people; and treats the Bible as priestcraft; he speaks of God as mere nature; he thinks money is thrown away if it be laid out for religious purposes; but he can spend money every day upon his own appetite, which is not necessary to his comfort or support. Now when I hear of such things it causes trouble of mind. Should we not mention these evils, that they may be avoided?

Paul speaks of some who were enemies of the cross of Christ, whose God is their belly, who glory in their shame, who mind earthly things. If persons embrace our sentiments without living soberly, righteously and godly, will there not soon be a re-action? When the preaching and discipline in our Societies

are such as encourages vicious persons to join us, without a reformation in their manners, will there not be a re-action? Shall we not bring an old house upon our heads, if we attempt to build of mere wood, hay and stubble? Will not sober, temperate and moral people, leave our Societies, and join others, if they find that we tolerate or fellowship the opposite characters?

Do we preach and exhort, so as to aim to make our people feel the salutary influence of our doctrine, in spirit and practice? Have we not aimed more to correct the head, than to reform the hearts of our hearers? Have we not been too much engaged about the faults of other christians, and too little engaged to mend our own manners? Has there not been, even among us, too much of the Pharisee, God I thank thee I am not as other men are; and too little of the humble Publican, God be merciful to me a sinner. Was not our preaching more rather calculated to provoke a smile, at the absurdity of others' creeds, than to lead our hearers to find fault with themselves? Have not our hearers had occasion to go from our meeting finding fault with other professed christians, rather than with their own practices, tempers, and hearts?

It is said of one of the Kings of France, that when he heard many of his clergy, he would go home finding fault with them; but when he heard Massillon, he went home finding fault with himself. Which would be most likely to do himself good?

Christ and his Apostles said much in their preaching about the spirit and conduct of their hearers. While they urged faith in the Gospel, they urged repentance unto life, not to be repented of: repentance unto present salvation. For without holiness, no man could see, and enjoy the Lord. The obedient believer only, could receive the comforts of Christ's Spirit. To be carnally minded is death. To be spiritually minded is life and peace. Happy is he who condemneth not himself in the thing which he alloweth. If our hearts condemn us not, then have we confidence towards God. But if our hearts condemn us, God is greater than our hearts, he knows more about us, than we know.

If we preach only, that all men will be made holy and happy, in God's good time, which is the doctrine many care only to hear; why may not the same objection be made to it, that we should make against preaching the doctrine of absolute and unconditional election and reprobation?

Should we not, dear Brother, aim in our preaching, to make our hearers true christians, true followers of Christ, than to make them of any particular creed, or name, or denomination? Should we not aim to follow Christ, and his inspired Apostles, and the first Christians, than men of any modern Sect?

I remember a good minister, near our native town, who used to tell what Moses and the Prophets, Christ and his Apostles said, and not what any uninspired man, or body of men, not even the Assembly of Divines said. Some people called him a heretical moral preacher. They said he did not preach orthodoxy, as they believed. But how can we have better examples, than those set before us in the Bible? Are we not in danger of following our own creed, or the creed of some great man, rather than the true record which God has given of his Son?

I fear our brethren do not read, and aim to follow the Bible as they ought. I mean, many who profess to be of our faith. When I see a political news paper in their hands on the Sabbath, and never see them take the Bible, I fear all is not as it should be.

Moses and the Prophets came with a thus saith the Lord; and performed miraculous signs and wonders, in confirmation of their testimony. Christ and his Apostles appealed to the Old Testament Scriptures; and performed similar works, to those there recorded. Paul received his commission from Christ. Peter heard God's voice from heaven. John testified what he saw and handled of the word of life. I trust, dear Brother, we shall endeavor at all times, to preach not ourselves, but Jesus Christ, and ourselves his servants. S. S.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, SEPTEMBER 5, 1834.

First Requisite for a Breakfast.—The first requisite towards enjoying a breakfast, or any thing else, is the willingness to be pleased; and the greatest proof and security of this willingness, is the willingness to please others. "Better," says a venerable text, "is a dinner of herbs, where peace is, than a stalled ox of contention." Many a breakfast, that has every other means of enjoyment, is turned to bitterness, by unwilling discordant looks, perhaps to the great misery of some persons present, who would give and receive happiness, if at any other table. Now, breakfast is a foretaste of the whole day. Spoil that, and we probably spoil all. Begin it well, and if we are not very silly or ill-taught persons indeed, and at the mercy of every petty impulse of anger and offence, we in all probability make the rest of the day worthy of it. These petty impulses are apt to produce great miseries. And the most provoking part of the business is, that for want of better teaching, or of a little forethought, or imagination, they are sometimes indulged in by people of good hearts, who would be ready to tear their hair in anguish, if they saw you wounded or in a fit, and yet will make your days a heap of wretchedness, by the eternal repetition of these absurdities.—*Leigh Hunt's London Journal.*

Mortality in Toronto.—The victims of the Cholera in this unfortunate little city, have amounted to 250 already. Its whole population is less than 10,000, or one in every forty. In the same ratio, the mortality in New York would be 6,000—it has been only 225, reckoning upon a population of 240,000—or one in each 1,086.

Curious Manufacture.—The most rare and curious articles that have yet been exhibited at the rooms of the Natural History Society in Salem, were shown last Friday forenoon. They were various beautiful manufactures of socks, purses, bags, thread, paper, tape, &c., from the fibre of the stock, and the down from the seed pods, of the common milkweed. The whole being the result of the ingenious and patient labor of Miss Margaret Gerrish of this town.—*Salem Gazette.*

FOREIGN AFFAIRS.

By the foreign intelligence received the present week, it seems that civil war in Spain is again to be commenced. Don Carlos, who opposes the Queen, it is stated had left England quite unexpectedly, and had reached the north of Spain, where he had established his headquarters, first at Elisiado, and by the latest advices at Salvatierra, 200 miles from Madrid. He was organizing a large army of 17,000 men for an attack upon the forces of Gen. Rodil, the commander for the Queen Regent, and Viceroy of Navarre.

In reply to a question in the British House of Commons by Col. Evans, whether Don Carlos was still in England, Lord Palmerston said he had no authentic information on the subject. The *Courier*, newspaper, states that one of the swiftest of the five vessels belonging to the Yacht Club, called the *Lulworth*, was recently purchased for 2000 guineas—and that Don Carlos had sailed in her and arrived in Spain, beyond a doubt.

It seems he gave the Ministry the slip, and whilst they knew nothing about him (he having found some one to personate him at the Opera and other places) he was traveling fast away—and the first intelligence they had of his movements was not until he had arrived at the head of his troops.

It will be recollected that he had recently sought a refuge on board a British vessel of war, from the danger of being taken prisoner by the army of Gen. Rodil. It is evident that this insurgent movement will not be countenanced either by France or Great Britain.

M. Jauge, a Paris Banker, who had contracted a loan with Don Carlos, had been arrested and imprisoned, under the laws of France, for *levying war* against an ally of the King. A French army of observation was to be sent to the frontier to act in the emergency of the case. It is supposed that Carlos has acted under the opinions of some of the Continental Monarchs, in answer to his confidential messages despatched to their Courts.

In the mean time the Government of Great Britain will oppose the measures of the insurgents. It is stated that an American vessel, having 10,000 stand of arms on board for the service of Don Carlos, had been prevented from clearing out at the English custom-house.

Rodil had issued a proclamation, speaking confidently that France and England had engaged to secure the integrity of Spain and Portugal. No action had taken place between Don Carlos and Gen. Rodil up to July 22. The headquarters of Carlos was established at Santa Cruz de Campezo: his army comprised eleven battalions; no more than 300 recruits had joined him. He had published a decree, declaring Zea Bermudez, Count of Oñate, General Cruz, Antonio Martinez, and Gauberto Gonzalez, traitors, in consequence of their proclamation of Isabella II. He is said to have appointed M. Castello his ambassador in Russia, Count Alcaudia in Vienna, De Los Rivos in Berlin, Alzarez de Toleao in Naples, and the Marquis of Labrador at Rome. Gen. Rodil was at Lerin; large reinforcements were on their march to join him. The insurgents were suffering extreme privation, in consequence of Rodil's measures to cut off their supply of provisions.

Madrid was tranquil on the 15th. A London paper thus classes the Delegates elected to the Cortez: Carlists 4; friends of the Ministry 32; independent liberals 69; extreme liberals, opposed to the Ministry, 28; persons whose opinions are not known, 44.—*Boston Evening Gazette.*

Great Fire.—About half-past 2 o'clock yesterday morning, a fire broke out in the interior of the block bounded by Broadway, Howard, and Mercer streets, N. York. It was a perfect calm, and the flames spread rapidly in every direction. The extensive four story brick building, occupied by Benj. Burtell, and Cornell & Althaus, as a grate and fender, iron railing, and iron door manufactory, which employed 60 hands, was totally destroyed, with nearly all its contents; also, a stable, occupied by G. C. Campbell. On Broadway, a large five story brick building, owned and occupied by Miller & Campbell as a cabinet ware house and factory—totally destroyed; and an iron factory. About fifteen other buildings were destroyed or greatly damaged. The loss is estimated by the Insurance Offices at between \$60 and \$70,000, of which 40,000 dollars was insured—20,000 at one office, 8,000 at another, and 12,000 at another.—*Id.*

A Church Row—almost.—For some time past, there has been a division between the members of the Scotch Presbyterian Church in Chambers street. The different parties are designated as Old Lights and New Lights; and a suit has been for some time pending, in the Court of Chancery, in relation to the church property. This suit was recently decided in favor of the Old Lights. Nevertheless, the New Lights, as we understand, yesterday morning stole a march upon them, and *vi et armis*, got possession of the church, which they proceeded to enter, and hold public worship there. Not being able, for the want of the keys, to open the gates in front, they were obliged to scale the iron railing; and ladies might be seen, mounted on a chair, and displaying many a pretty ankle, to the eyes of admiring beaux, as, with pious zeal, they clambered over the envious barrier, that would have kept them from their old place of worship. In what manner they entered the building—whether by the doors or the windows—deponent saith not. But there came near being a row—the lawful owners showing a very manifest disposition to turn the usurpers out, (pretty much as they got in,) namely, by force and arms; and the police were obliged to interfere to keep the peace. *New York Transcript.*

Accident.—As a gentleman (Dr. Heard of Charlestown,) and his lady were this evening passing the Rail Road in Newton, they were run over by the Worcester and Boston Rail Road Locomotive Engine. Their horse was instantly killed, and the carriage dashed to pieces. Fortunately the Doctor and his lady escaped unhurt. Dr. Heard was not aware of being in the neighborhood of the Rail Road tract. One of the cars was thrown off the road by the shock.—*Mechanics Reading Room Book.*

From the Salem Register, August 28.

Arrival of H. B. M. Brig Savage.—Yesterday forenoon, His Britannic Majesty's brig of war *Savage*, Lieut. Com. Loney, from Portsmouth, Eng. arrived in our harbor, having on board sixteen of the crew of the piratical schooner *Pinda*, which robbed the brig Mexican, of this port. The commander of the *Pinda*, is one of the prisoners. The *Savage* sailed from Portsmouth on the 23d of July.

Of the sixteen men brought here by the *Savage*, fourteen were on board the *Pinda* at the time the piracy was committed. The other two joined her on the coast of Africa. The prisoners are principally Spaniards, and belong to Havana—there are no Americans or English among them. The prisoners were confined in irons below on board the *Savage*, and only one at a time permitted to come on deck.

The *Savage* is a neat and handsome looking vessel, mounting 10 guns. The Mexican is now likewise in our harbor, ready for sea. The same captain and mate who were in her at the time of the robbery, were going in her, but their places have been supplied, and they will remain at home to give evidence at the trial.

The robbery committed upon the Mexican was one of the most audacious and cruel acts of piracy on record. She was bound to Rio Janeiro from this port, and was plundered by a piratical schr., under Brazilian colors, on the 20th Sept. 1832, lat. 33, lon. 34 30, and robbed of \$20,000 in specie, the officers and crew stripped of every thing valuable, fastened below, and the vessel set on fire, with the horrid intention of destroying her with all on board. Capt. Butman and his men succeeded in getting on deck through a scuttle which the pirates had left unsecured, extinguished the flames, and returned home. Our government ordered a vessel to cruise in pursuit, but she gave up the chase as hopeless.

The piratical vessel was afterwards taken on the African coast, by H. B. M. brig *Curlew*, and destroyed under the following circumstances:—

The *Curlew* arrived at St. Thomas, west coast of Africa, from India, with orders to cruise on that coast, and her commander having obtained information that a schooner, suspected to be a pirate, was lying in the river Nazareth, on the southern extremity of the coast, immediately sailed in pursuit, and found the schooner as described. The boats of the *Curlew* were manned to take possession of her, when the crew of the schooner fled to the shore, with the exception of four, who were taken prisoners. They had kindled a fire to destroy the schooner, and she had been stripped of every article of value. The fire was extinguished without damage. She had no cargo on board, but her water casks were all filled, and she was apparently ready for another cruise. In her cabin was found a compass marked Boston, the flags and ensigns of different nations, and custom house papers made out at Havana. In taking her down the river, she was accidentally blown up, and the *Curlew's* purser and one man killed. The four men taken were shipped at St. Thomas after the robbery of the Mexican.

The *Curlew's* crew pursued the fugitives in various directions, and succeeded in capturing an additional number of the pirates. The English crew encountered great difficulties during the pursuit, the natives protecting the pirates; and several native towns were burnt by the *Curlew's* men. The men had an examination in England before the proper authorities, when five of them offered to turn king's evidence—two of whom were admitted to testify. They were fully committed, and the British Government ordered them to this country for trial. The affidavits and documents relative to their capture and subsequent confinement and examination, have been delivered to the authorities here.

At one o'clock the *Savage* saluted the town, and the salute was returned from a battery of 12 pounders on Derby wharf.

Andrew Dunlap, Esq. District Attorney, arrived in town yesterday afternoon, and visited the *Savage*. We learn that the prisoners will be landed this morning, under the care of the U. S. Marshal, and have an examination before Judge Davis, at the Court House, or Town Hall, at 11 o'clock, A. M. They will then probably be carried to Boston. Besides the two men who will appear as State's evidence, and the captain and mate of the Mexican, we learn that a midshipman of the *Curlew* has arrived in the *Savage*, who will likewise testify.

We learn that the Insurance Offices in town, will send on board the *Savage*, this morning, an abundant supply of fresh provisions, &c., as a token of respect to her officers and crew.

Prince Pueler Muskau in America.—

We notice with great pleasure, that Prince Pueler Muskau, whose tour in England, Ireland and France in the years 1828 and 29, has awakened so much interest and curiosity in other countries, and whose causticity occasioned so much winking among the fashionables of Great Britain, has reached Hamburg, with a view of ultimately visiting the United States. To see the state of Society in America, as exhibited through the spectacles of an independent and nice observer of manners, will be interesting in every point of view. He is evidently an honest and an intelligent foreigner—a contemner of the artificial life and stony coldness of the English exclusives—a lover of nature in all her varieties.—Extravagantly fond of painting, architecture, gardening and kindred arts, he is a hater of every form of vulgarity. He will exceedingly like the bright side of the American shield, but the rough outside of the other he will be very likely to censure with severity. If he expect too much of refinement in our general society he will be disappointed; but if he make all necessary allowances for the nature of our republican institutions, and the youth of the country he will discover many good things to relish and applaud.—*Boston Evening Gazette.*

The Alphabet.—The twenty six letters of the alphabet may be transposed 620,441,401,733,239,439,560,000 times. All the inhabitants of the globe, on a rough calculation, could not, in a thousand million of years, write all the transpositions of the twenty six letters, even supposing that each wrote 40 pages daily, each of which pages contained 40 different transpositions of the letters.

SHOCKING OCCURRENCE.—Sudden deaths.

In the Gazette of Saturday was published a brief account of the decease of several persons on board of the schooner *Advance*, Captain Osborne, from New York, bound to Portland. We have gathered additional particulars.

The schooner *Advance*, Captain Osborne, sailed from New York, Thursday, 7th inst. for Portland, with a very valuable cargo of Tea, Flour and Pork. The crew and passengers consisted of Captain Osborne, his lady and two children, of Edgartown, Mass. Mr. Pease, (formerly of Edgartown, but lately a merchant of New York) his lady and son—Mr. Lindsey, of Boston—and Mr. Timothy B. Kingsley, of Maine—together with a crew of five men. On Friday, the second day out, the weather was rather unpleasant, and there was much complaining of sickness among the passengers and seamen. Mr. Pease was taken very sick; all the medical aid which could possibly be had under the circumstances was rendered; but the unfortunate gentleman constantly grew worse, and the next day died, and was buried in the sea. On Sunday evening, Mr. Lindsey, (whose lady we understand is now in Providence) and Mr. Wells, the mate, and the steward and cabin boy, all complained of being sick. The following morning Captain Osborne, feeling unwell himself, run the vessel in to towards the shore, and anchored near Sweezy's Landing, Long Island. He then took his own family, and the bereaved family of his friend, Mr. Pease, (deceased) into his small boat; and, accompanied by Mr. Kingsley, and the two well seamen, went on shore. Mr. Wells, Mr. Lindsey, the steward and cabin boy, were at this time so very sick that they were insensible of their situations, and it was thought best to leave them as comfortable as possible, until the boat should return from the shore with assistance to take them from the vessel. And when the boat returned, the four persons who had been left on board in the last stage of a painful disease, had died, and they were buried in the ocean.

Those who succeeded in getting to land, went up to a farm house, near by, where every thing was done which could be done to make them comfortable. Captain Osborne's illness increased, and notwithstanding the care of dear friends, and of a physician, he died on Tuesday. Mrs. Osborne made an arrangement with a man to bring the *Advance* round to Edgartown; and with her two small orphans then started for home via New London, leaving Mrs. Pease to take care of her sick son. Mrs. O. arrived here Friday evening, and on Saturday, proceeded to Edgartown.—*New Bedford Gaz.*

Daring Robbery.—We learn from the Mechanic News Room Book, that a Mr. Newell of Stowe was robbed on Saturday night by three negroes, and was found apparently dead by some children Sunday morning, among some bushes where he had been dragged. By the injuries received, it is supposed the robbers intended to commit murder as well as robbery. The mother of the negroes is witness against them.

Appointments.

The Editor expects to preach next Sunday at West Waterville.
Br. S. Stetson will preach next Sunday in Dixfield Village; in Lisbon on the 2d Sunday in September, and in Milburn on the 3d Sunday in September.
Br. Mark L. Chase will preach in Hampden on the 3d Sunday in this month.
Br. D. T. Stevens appoints to preach in Hampden on the 1st Sunday in October; in Bangor the 2d; in Edgerton on the 3d; in Orono on the 4th; in Lincoln on the 1st in November; in Stillwater on the 2d; in Bangor on the 3d, and in Hampden on the 4th.
Br. McFarland will preach in Montville next Sunday; in Orland on Sunday the 14th, and in Knox on Sunday the 21st of this month.

MARRIED.

In Readfield, on Tuesday evening last by Rev. W. A. Drew, Mr. Thomas M. Howard of Boston to Miss Mary Jane Fildrow, daughter of J. Fildrow, Jr. Esq. of R.
In Kennebunk, Mr. Francis M. Sabine of Eastport, to Miss Lucretia Wallingford, of K.
In Portland, Mr. Edward Towne to Miss Sarah Ann Tibbels; Mr. John Cloutman to Miss Jane Dodge.
In Whitefield, Mr. Wm Smith of this town, to Miss Nancy Patton.
In New Gloucester, Capt. Johnathan True to Miss Eliza Hanson.
In Eastport, Mr. John Bent, editor and proprietor of the *Eastport Democrat*, to Miss Dorothy Keyes.
In Alna, Mr. Nathaniel Clapp, Jr. to Miss Caroline Dole.

DIED.

In Camden, Jane, widow of the late Joseph Eaton, Senior, aged 88.
In Kennebunk, Mr. Abner Cousins aged 54; Mrs. Eunice, wife of Capt. Isaac Emery aged 73; Capt. John Oakes, aged 54 years.
In Wells, Mr. Paul Goodwin a Revolutionary Pensioner, aged 88.
In West-Hartford, Conn. Mr. Minor Hillard, aged 66.
In Waldoborough, Mr. Levi Russell, a Revolutionary soldier aged 83.
In Waldo, July 19th, Job Clements Esq. aged 31 years. Mr. C. was a gentleman of exemplary life. He lived respected and died much lamented, not only by his family, but by all that knew him. Last winter he represented his town in the Legislature of this State, of which body he was a judicious and worthy member.

He was a firm and intelligent believer in the Gospel doctrine of Universal Salvation. His faith which he cherished in life, gave him great support in the hour of death. He expressed the utmost resignation to the will of heaven, and waited with patience for the moment to come when he was to go to his heavenly Father. And when death came, he left the world rejoicing in hope of the glory of God, not only for himself, but for all men. [Com.]

STEAM BOAT FOR SALE.

PURSUANT to a vote of the proprietors, the Steam Boat *TICONIC*, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardiner Hotel on Saturday the 20th of September, next at 10 o'clock, A. M. if not previously disposed of by private sale. The terms of sale will be accommodating.

The *Ticonic* is too well known on the Kennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 20th of September.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1833, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

P. SHELTON,
J. R. PHILBRICK, } Directors,
DAVID PAGE,
Gardiner, August 19, 1834.

[For the Christian Intelligencer.]
"The fashion of this world passeth away."
 Passeth away—aye, we may read
 Its transient on the beaming sky,
 Whose bright and glorious imagery
 Glows, but to fade upon the eye.
 'Tis scrawled within the leafy bow'r,
 And woven with the dearest grace
 That smiles upon the petal'd throng,
 To light our shadowy dwelling-place:
 'Tis blended with the joyous glow,
 That sports upon the summer breeze,
 And hushes within the fanning breeze
 That comes the weary pulse to thrill:
 So stealthily we scarce may dream
 'Tis hovering round the gay and fair—
 All radiant with the flush of youth—
 'Till the cold trace is written there.
 This warning pow'r—'tis busy where
 Young beauty leads the mazy dance,
 And wraps its pall round the fair shrine,
 Where human hearts may vainly strain.
 Oh, who hath walk'd this hollow world,
 And view'd its fashion'd charms decay,
 Nor wept in very bitterness—
 That all of earth must pass away.
 Passeth away—how close it creeps
 Round ev'ry hope of blessed bliss,
 Where human love would fondly cling,
 This edict seals its tomb-like knell.
 There is no form fashion'd of dust,
 Where form security is giv'n—
 No tie, e'en with the heart-string knit,
 Whose closest chords may not be riv'n.
 And cold oblivion hastens on
 To shroud our earthly being long
 In the dark mantle of that home—
 Where rest the vast forgotten throng.
 'Tis thus of earth—and we might weep
 Full long the humbling destiny,
 That waits each winning charm of sense,
 With dark and fearful mystery—
 Were not an endless living hope,
 Round'd from the dark sepulchral hour,
 That glows within the mind of man,
 Brighter than ev'ry passing pow'r.
 The spirit seeks a holier shrine
 To rest its sacred trust, than change—
 And school'd in earth's cold weariness,
 It turns to gain a loftier range.
 Passeth away—what tho' it dim
 Each pleasure of terrestrial life,
 Joy to the soul! it cannot wreck
 The spirit's pure and deathless glow.

LINES by a young Lady, on parting with a friend.

When will parting scenes be o'er
 Separation known no more—
 When will friendship bloom again,
 Love and bliss forever reign?
 When mortality is o'er
 Then will parting be no more!
 When misfortune's dreary blast,
 Blights the pleasures of the past,
 When no gleam of joy I see,
 New'ty then returns to thee—
 Days departed I review,
 Scenes of pleasure spent with you.
 When will separation cease—
 Friendship's zone unite in peace—
 Grief no more oppress the heart—
 Friends no more be doomed to part?
 When the scenes of life are o'er,
 Friends will meet to part no more.
 When thy virtue I review—
 Days departed spent with you—
 Hope renews the pleasing strain,
 Surely we shall meet again;
 Yes, when this frail body dies,
 We shall meet beyond the skies.

GERMAN UNIVERSALISM.

The following beautiful prayer is taken from Tooke's translation of Zollikofer's Sermons, vol. ii. It precedes the 34th sermon, which is entitled—"The value of Friendship." Let the reader remember, in reading it, that Zollikofer was, about fifty years ago, a German divine of the Presbyterian (German Reformed) church, and an ardent believer in Universalism—"the Orthodox [prevailing theology] of Germany," as Professor Sears calls it. — *Unita Magazine*.

"O God, the eternal, inexhaustible source of all affection and happiness, what joys, what felicities hast thou not prepared for us, by making us capable of affection towards each other, and of elevating that affection to pure and generous friendship! What a counterbalance to all the troubles and burdens of life hast thou not given us therein! Affording us a genial light through the roughest and gloomiest paths of it! Yes, all the dispositions, all the energies, all the propensities and instincts which thou hast planted in our nature, are good; they all testify that thou lovest us with paternal tenderness, that thou hast not ordained us to grief, but to joy; not to misery, but to happiness! Might only all these dispositions be unfolded, these energies be so exerted, these propensities acquire such a direction, and these instincts be so ennobled as is conformable to thy gracious and paternal intentions towards us! Might wisdom and virtue, might the light of religion direct and guide us all in this, and lead us all to the perfection and happiness whereof we are capable! How many unjust and criminal complaints of human misery would not then be done away! How satisfied, how blessed should we not then be in the social and cheerful enjoyment of thy bounties! How greatly facilitate to ourselves by mutual affection and friendship our progress on the way of duty and virtue, and how much more certainly and completely reach the end of our being! O God, do thou send the spirit of love, of pure and generous love, into our hearts! Open them to the charms of virtuous friendship. Enable us clearly to perceive, and intimately to feel its great value, and purify us from all low, selfish inclinations and passions that are in opposition to it. O God, to approach nearer to thee, the Father of spirits, and to unite ever closer the one to the other, is what all intelligent sensible beings are perpetually striving after, is also longed for by human spirits! May we ever be becoming more susceptible of this happiness in both respects, and be ever drawing more felicity from this source of life. Bless to that end the contemplations we now propose to begin upon it.

Strengthen our reflections, and enable them to penetrate us with virtuous, generous sentiments and feelings. For this we present our supplications to thee, as the votaries of thy son Jesus, our ever blessed Deliverer and Lord; and firmly relying on his promises, address thee Father as he prescribed—Our Father, &c."

CONTEMPLATION ON A THUNDER STORM; Or, Similarity to the Life of Man.

The morning had been beautiful, the skies their azure crown of glory wore, and nature was arrayed in her most charming colors—the birds chaunted their melodious lays—the flowers shed their sweetest fragrance—the trees were clothed in their greenest foliage—but soon the scene was changed—the azure vault was overspread with clouds—earth answered to the hues above, and the music ceased in the grove—dark and gloomy clouds hovered on the horizon, and soon the tempest raged around us. Whilst contemplating this grand and magnificent scene, it conveyed to the mind a strong similarity to the mind of man. At its early dawn how beautiful it is!—it resembles the faint streak of light that ushers in the approach of morn. We set out on life's tempestuous ocean, with a prosperous breeze and a fair sky. For a short time our course is joyful, and we imagine that happiness will be our lot below; but soon the delusion vanishes—as the light bright tints of spring change into the deeper, darker hues wither and die,—so the hopes of our youth deepen, darken and fade in our after years. The stormiest ripple is changed to the mountain billow—the gentle breeze is raised to the whirlwind fury, and the little vessel on which all our hopes are embarked encounters the violence of the storm—how few escape the dangers in their path. The world presents a bright picture to the youthful mind—impatient of control, restless and inconsiderate, it longs to break the band which ties it down, and it burns to enter the stage of active life. It enters, and for a while is pleased with the novelty of the scene—but soon a storm blights the splendor of its path—a whirlwind rends the bright wings of hope—or worse, far worse to the enthusiast, the cold dull spirit of this world will chill the finer feelings of the heart,—as time has shown there is no eternity even in love—no certainty but selfishness and sorrow. 'And doth time show all this?' To many, not all. There are some hearts no time can chill, no adversity change, no intercourse with the cold world can sink them to the level of a common crowd. Is this belief a truth, or a bright and beautiful dream? Alas! the beautiful powder must fall from the butterfly's wings—the delicate bloom be brushed from the fruit—the delicious fragrance of the opening flower evaporate, so the beauty, fragrance, and bloom of the young heart is not more lasting. Who can replace them? Not man. A chill will come over his heart—a blight cross his spirit—for this world is not his resting place. Man himself marr'd the beauty of paradise—his crime brought the storm—his guilt made the desert—its sorrows come upon him—its misfortunes blight his fancy hopes. In those dark and gloomy hours, when agony of mind, and affliction's crashing hand shall weigh us down—when our spirits, now buoyant and elastic, are chilled by the contact of a selfish world—when disease shall have unnerved the vigorous arm, dimmed the bright eye, and palsied the active frame, it is then we turn from the contemplation of the present, and seek for consolation amid the Eden of departed years. How bright! how beautiful! through the dim vista, seems this brief moonlit track over the walls of our youth!

How soon before the unwelcome truth,
 The venturesome dreams of hope can fade;
 How fast the visions of our youth
 Sink from the sunshine to the shade.
 Is happiness—the aim of man,
 The end and object of his care?
 How doth he spend his little span,
 On empty trifles light as air.
 Oh! could he list to wisdom's tongue,
 And give the reins to nature's hand:
 And let his heart be ever young—
 To sink or swim as she commands.
 Then—then the happier, holier race,
 Would tread the weary walks of earth,
 And vice would sink from virtue's face,
 And wealth subservient be to worth.
 Star-Spangled Banner.

IF—and his progeny.

If every one were honest, we need not lock our doors.

If every body would mind his own business, there would be more business done.

If we talked less about other people, they would talk less about us.

If we conversed less about men, and more about things we would have better friends, fewer enemies, less trouble and more sense.

If there were fewer novels in the world there would be fewer numb-skulls.

If students would read less, and think more, there would be a larger number of really great men in our country.

If my child were a Christian, and I were assured, that after ten year's hard study, he would certainly die without having an opportunity of using his acquirements, it should not tempt me to deny him a thorough education. For education enlarges the grasp of the mind, and the more extensive that education, the greater that enlargement, the more perfectly can he understand the character of God; consequently the better can

he serve him here, and therefore the greater will be his reward hereafter.

If the mistress would scold less, she would have less need for scolding.

If you often charge servants with lying, they will soon become liars, if they are not so already.

If young ladies now-a-days did not become women at thirteen, men would have much better wives.

If you want to get rich—work hard, and spend little.

If you want to make a sober man a drunkard, give him a wife who will scold him every time he comes home, then storm at her son Bill, kicks Tom over the skillet handle, dabs Nan in the mouth, and then drives them all into the kitchen with the broom-stick.

If you want to render your husband unhappy, scold him for every thing he does, right or wrong,—scold him for doing this or that, before you know whether he did it.

And finally—If you would always have a clear conscience, be an honest man and a Christian. And if you would not be everlastingly dunned—PAY THE PRINTER.—*Western Luminary*.

CHOICE OF FRIENDS.

I know some young people who choose their friends by the eye—the same as they choose a coat or vest. I do not disapprove of this altogether; for there is certainly something in every human countenance less or more attractive, or more or less repulsive; and I would not trust more to Lavater than Spurzheim. But never once form the least estimate of a character until you hear him or her speak. The tones of the voice are the best symptoms in the world whereby to form a true and immediate judgment of a character. They are the chords of the soul; and if you have any ear for music, you may as easily judge of the sterling value of the character as of a violin or an organ. There is not a single feature of a character that is not delineated in the tones of the voice. I have been often taken with the appearance and countenances of young men in public assemblies, and yet the very first time I heard them speak, I found at once that they were consummate blockheads. But whenever I found the countenance and the voice accord in sweetness, I would then form an estimate of the character, which, in all my life, I have never had occasion to change. But there is one thing, I think, I may affirm—that in the whole world, among human beings as among sheep, there is not one character, countenance, nor voice, exactly like another; and yet among all this diversity, you will scarcely find two individuals in whom there is not some point of contrast which may render them agreeable and acceptable to each other. We are indeed strangely and wonderfully made.

THE GARDINER SAVINGS INSTITUTION. Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of August next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

THE TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

Peter Grant, Esq.,
 Edward Swan, Esq.,
 Arthur Berry, Esq.,
 Capt. Enoch Jewett,
 Mr. Richard Jay,
 Rev. Dennis Ryan,
 Hon. George Evans,
 Alfred G. Lithgow, Esq.,
 Mr. Henry B. Hoskins,
 Mr. Henry Bowman,
 Capt. Jacob Davis,
 Geo. W. Bachelder, Esq.,
 ANSEL CLARK, Treasurer,
 H. B. HOSKINS, Secretary,
 Gardiner, July 3, 1834.

Resolves proposing an Amendment to the Constitution of this State.

RESOLVED, two thirds of both branches of the legislature concurring, that the Constitution of this State be amended as hereinafter proposed. The Selectmen of the several towns, Assessors of the several plantations and Aldermen of the several cities, are hereby empowered and directed to notify the inhabitants of said towns, plantations and cities, in manner prescribed by law at their next annual meeting in September to give in their votes upon the following question, Shall the following amendment be added to the Constitution of this State? "The Electors resident in any city, may at any meeting duly notified for the choice of Representatives, vote for such Representatives in their respective Ward meetings and the Warden in said Wards shall preside impartially at such meetings, receive the votes of all qualified electors present, sort, count and declare them in open Ward meeting and in the presence of the Ward Clerk, who shall form a list of the persons voted for, with the number of votes for each person against his name, shall make a fair record thereof in the presence of the Warden, and in open Ward meeting: and a fair copy of this list shall be attested by the Warden and Ward Clerk, sealed up in open Ward meeting, and delivered to the city Clerk within twenty-four hours after the close of the polls—And the Aldermen of any city shall be in session at their usual place of meeting within twenty-four hours after any election and in the presence of the city Clerk shall examine and compare the copies of said lists, and in case any person shall have received a majority of all the votes, he shall be declared elected by the Aldermen, and the city Clerk of any city shall make a record thereof, and the Aldermen and city Clerk shall deliver certified copies of such lists to the person or persons so elected, within ten days after the election. And the electors resident in any city may at any meetings duly notified and holden for the choice of any other civil officers, for whom they have been required heretofore to vote in town meeting, vote for such officers in their respective Wards, and the same proceedings shall be had by the Warden and the Ward Clerk in each Ward as in the case of votes for Representatives. And the Aldermen of any city shall be in session within twenty-four hours after the close of the polls in such meetings and in the presence of the city Clerk shall open, examine and compare the copies from the lists of votes given in the several Wards, of which the city Clerk shall make a record, and return thereof shall be made into the Secretary of State's office in the same manner as Selectmen of towns are required to do.

Be it further Resolved, That the inhabitants of said towns, plantations and cities, shall vote by ballot upon said questions those in favor of said amendment expressing it by the word Yes, upon their ballots, and those opposed to the amendment expressing it by the word No, upon their ballots.

Be it further Resolved, That the Selectmen, Assessors and Aldermen shall preside at said meetings, receive, count and declare the votes in open meeting; and the Clerks of said towns, plantations and cities, shall make a record of said proceedings, and of the number of votes, in presence of the Selectmen, Assessors and Aldermen aforesaid, and transmit a true and attested copy of said record sealed up to the Secretary of State and cause the same to be delivered to the said Secretary on or before the first Wednesday of January next.

Be it further Resolved, That the Secretary of State shall cause this Resolve to be published in all the newspapers printed in this State, for three weeks at least before the second Monday of September next, and also cause copies thereof with a suitable form of a Return to be sent forthwith to the Selectmen of all the towns, to the Assessors of all the plantations, and to the Aldermen of the cities in this State. And said Secretary shall, as early as may be, in the next session of the Legislature lay all said returns before said Legislature with an abstract thereof showing the number and state of the votes.

IN THE HOUSE OF REPRESENTATIVES, March 6, 1834. Read and Passed.
 NATHAN CLIFFORD, Speaker.
 IN SENATE, March 7, 1834. Read and Passed.
 JOSEPH WILLIAMSON, President.
 March 7, 1834. APPROVED.
 ROBERT P. DUNLAP.

A true copy. Attest:
 ROSCOE G. GREENE, Secretary of State.

LOVEJOY & BUTMAN, RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and Trunk Making Business,
 Between the two Hotels in Gardiner, on Water-street,
 At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Leather. Likewise, common Saddles, made strong and durable for country service.

Padlocks and Blinds to match.
 All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.
 Old Chaises and Harnesses repaired on the shortest notice.
 Gardiner, June 25, 1834.

NOTICE.

MR. PECK respectfully informs the Ladies and Gentlemen of Gardiner and vicinity that he will commence a school at Mr. Perkins's Hall for the purpose of teaching the polite art of Dancing Cotillions, if a sufficient number of Subscribers shall be obtained.—Hours of Dancing from 3 P. M. to 8 in the Evening. Terms \$ 3.00 per Scholar for thirteen lessons. To commence the first or second week in September next. N.B. Mr. PECK feels a confidence in saying to the lovers of Music and Dancing that from his experience and practice with the most celebrated Musicians, he shall be able to satisfy the reasonable expectations of those who may favor him with their patronage—he also gives the assurance that good order will be preserved.
 Gardiner, July 29th, 1834.

Saw Mill Gear.

TO be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.
 The above will be sold together or separately.
 H. B. HOSKINS, Agent.
 Gardiner, June 30, 1834.

PRINTING executed in the neatest manner and on the most reasonable terms at this Office.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as **Hyger's Pills, the American Improved Hygeian Vegetable Medicine.** The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Fever and Ague, Scrophulous, Syphilis, Palpitation of the Heart, Rheumatism, the various classes of Fevers, Jaundice, Consumption, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restoration of all things." Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morality and enlighten the understanding; Religious Intelligencer; Poetry; Biographical Sketches, &c. &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual or any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youth, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper, a trade smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, one dollar, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism"—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of The Christian Friend will be commenced so soon as such an expression of our Christian friends' opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer.
 Gardiner, July 16th, 1834.

PROSPECTUS OF THE Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matters generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is also entirely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834.

J. M. CROOKER, WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Faigue's Selections
 Smith on Divine Government
 Ballou on the Parables
 Rayner's Lectures
 Ballou's Examination
 Modern History of Universalism
 Ballou's 2d Inquiry
 Winchester's Dialogues
 Life of Murray
 Hutchinson's Apology
 Ballou's Sermons
 Hell Torments Overthrown
 Familiar Conversations
 Latest new from Three Worlds
 Christian Universalist
 Danvers Discussion
 Convention Sermons
 Cobb's Sermons
 Reply to Hawes
 Appeal to the Public
 1st Vol. Universalist
 Ballou's Examination of Channing
 Universalist Hymn Books
 An assortment of Tracts.
 Waterville, May 31, 1834.

FEATHERS

JUST received and for sale by
 GREEN & WARREN.
 July 8, 1834.